HIS 113 History of Native Americans: The Workbook

By Wendy Adele-Marie, Ph.D.

Please note: most readings and films below are free and available without a login. Others require a free virtual library card at the Internet Archive. I recommend that to access the articles and books tagged as Internet Archive, students sign up for the free virtual library card to access the materials: https://archive.org/account/signup

Warning: I must caution the reader that several of the films and readings may contain adult subject matter, and may contain potentially very triggering and graphic details of the discussion of oppression, graphic details of abuse, child abuse, sexual violence, trauma, mass atrocities, torture, rape, murder, war crimes, crimes against humanity, crimes against the peace, genocide, gendercide, femicide, racism, denial, discrimination, dehumanization, offensive images, offensive language and depictions, offensive words, and other violence.

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Wendy Adele-Marie, Ph.D., Distinguished Professor of History

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> Isn't this the purpose of education, to learn the nature of your own gifts and how to use them for good in the world? - Robin Wall Kimmerer, Citizen Potawatomi Nation, author of *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*

Acknowledgments

I would first like to thank the Faculty Fellows Committee at Oakton College for the award that made the creation of this workbook possible. A huge thank you to all of my students who have taken this course and inspired this project. Finally, to all of the scholars to whom their work is cited within, thank you for this research on Native American voices, and for the primary accounts themselves, which is possible for everyone to discover, all of which will be of tremendous benefit for students and others who wish to learn more about Native American history. I submit this project with deep acknowledgement and respect. I would also like to acknowledge everyone at the Internet Archive for their work in capturing sources for generations. I want to express my gratitude to my students, whose passion and curiosity inspire my ongoing efforts in developing Open Educational Resources (OERs). The prohibitive cost of traditional textbooks and workbooks has long constituted a systemic and inequitable educational barrier.

We have an excellent opportunity to transform this situation, ensuring that every student has equitable learning access and fostering more inclusivity to educational resources for all. Note: Some items included in this text were previously published in part or in full in the workbook *Women in American History* by Wendy Adele-Marie, Ph.D., and were revised for context or included in full if applicable to Native American women. My students' insights are embedded in my intent and purpose for this OER workbook. Finally, I dedicate this to my grandmother, Marie, an immigrant to the United States who volunteered at the Native American Centre in our city. Deeply troubled by the mistreatment of Native American communities, she gave what little she had, her time, to help in whatever ways she could.

Complexity of the Narrative

We must acknowledge the complexity of Open Educational Resources (OERs), particularly in the context of Native American history. While I am not Indigenous, I approach these materials as a historian attentive to the ways in which narratives about Indigenous peoples have been shaped and, at times, limited in their representation. With this in mind, I select and frame resources to support students in responsible and critical engagement with Native American histories and contemporary realities, with sustained attention to context, power, and perspective. This includes attention to how historical narratives are constructed, whose voices are included or marginalized, and the ways these dynamics continue to shape understandings of the past and present.

Table of Contents

HIS 113 History of Native Americans: The Workbook *1*

Geographical areas covered in this workbook **6**

Beginning the Materials **7**

Introduction Unit **9**

Northeast Unit One **17**

Southeast Unit Two **21**

Plains Unit Three **23**

Plateau Unit Four **27**

Northwest Coast Unit Five **29**

Great Basin Unit Six **32**

California Unit Seven **35**

Southwest Unit Eight **38**

Arctic Unit Nine **43**

Subarctic Unit Ten **47**

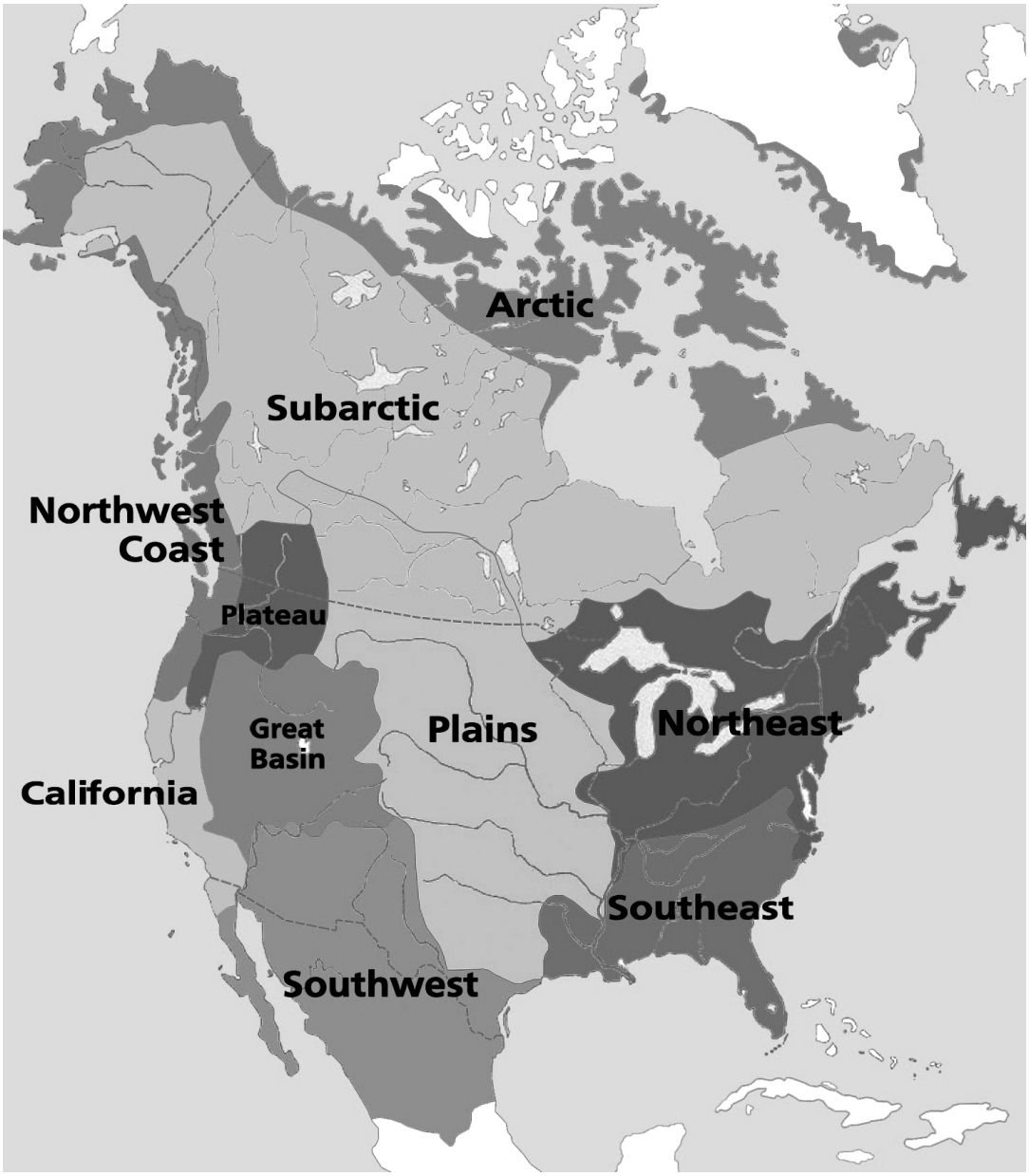
Conclusion Unit **50**

References for educators and researchers *55*

Educational resources, including websites, lesson plans, and suggested curriculum *55*

Want to further transform your teaching? *57*

Geographical areas covered in this workbook



Map from the Bill of Rights Institute for non-commercial purposes only

Beginning the Materials

These ten areas will be covered in the course, and the map below shows the same: Arctic, Subarctic, Northwest Coast, California, Plateau, Great Basin, Southwest, Plains, Northeast, and Southeast.

For scheduling and planning, please keep the following information in mind: based on previous student feedback, on average, allocate 5-10 hours to complete each content and discussion unit. Some may require more time, while others may take less. The average video or podcast duration is around 20-30 minutes; some are longer, while others are shorter. Move at one's own preferred pace, but planning ahead and meeting the assigned due dates is crucial. Upon reviewing the material in the content units, students will be better equipped to schedule time for successful completion. The discussion threads may provide additional materials to complement and strengthen an understanding of the content; some discussion items might refer back to material covered in the content. This is deliberate to reinforce what was learned in the content units. So, after completing the content units and before engaging in discussions, carefully review the assigned discussion materials.

I recommend signing up for a free digital Internet Archive library card at https://archive.org/ since many of the sources provided to students are through the Internet Archive, and some books can be borrowed (with a time limit).

Quote below courtesy of the Newberry Library:

> "Raphael Wahwassuck (member of the Potawatomi Nation) also knows that not many educators learned about this (Native American history) during their teacher prep programs, but has some advice:
>
> Don't let yourself feel overwhelmed, because there's a lot of nuances" he said. "There are 574 federally recognized tribal nations and each one has a different history. Each one has a different culture. Each one has different laws for their own lands and for their own nations. When you look that broadly, it can seem overwhelming. Rely on the trusted resources in the area. And, if you have questions, please don't hesitate to ask." Source: https://www.northernpublicradio.org/wnij-news/2024-05-09/native-american-educators-build-resources-for-new-illinois-education-curriculum

An important site to review: What words should I use? Native Americans, American Indian, or Indigenous Peoples? A reference is found at the site "The Impact of Words and Tips for Using Appropriate Terminology: Am I Using the Right Word?" As the site notes:

> American Indian, Indian, Native American, or Native are acceptable and often used interchangeably in the United States; however, Native Peoples often have individual preferences on how they would like to be addressed. Check out: The Impact of Words and Tips for Using Appropriate Terminology: Am I Using the Right Word?

Warning: the student needs to know that the information below and within the course may contain potentially very triggering and graphic details of abuse, child abuse, sexual violence, enslavement, kidnapping, trauma, mass atrocities, shootings, torture, cruelties, rape, murder, war crimes, crimes against humanity, crimes against the peace, genocide, gendercide, racism, denial, discrimination, dehumanization, domestic violence, sexual assault, offensive images, offensive language, and depictions, offensive words, terrorism, and other violence.

Introduction Unit

These units introduce the regions and nations students may recognize geographically today, including what is now Illinois and extending across a wide area from the Chippewa to the Montauk, and from the Roanoke to the Shawnee. Maps in both color and black and white are included to support reflection as students progress through the material. The units combine lecture and reading with a resource titled Illustrated Myths of Native Americans, which requires a library card for access.

A central question asks when Native nations first came to the land now called Illinois. Current evidence suggests this may date back more than 11,000 years, well before the Common Era. At the same time, the latest research indicates that human presence in North America may go back as far as 23,000 years, reflecting how quickly this field continues to evolve. This timeline continues to shift as new archaeological discoveries emerge, including preserved footprints found in permafrost. Historians find this work important and compelling because of the way multiple disciplines intersect. Archaeology, along with other sciences, plays a key role in uncovering and dating early human activity.

Earlier histories often emphasized migration across the Bering Strait, but more recent research suggests that people may also have traveled along coastal routes, sometimes described as movement across kelp-rich waterways. Students may find it useful to explore the video titled "First Ever Study of the Kelp Highway Reveals Groundbreaking Evidence," as well as the article "Dating the Arrival of Humans in the Americas: A Debate About the Age of Ancient Footprints." As students move through the introduction and the other units, students will see how ongoing research continues to reshape our understanding of early inhabitation in the Americas.

The units also explore why Chicago matters in early American history, when it was first named, and how Indigenous nations across North America are represented in historical materials. Terminology such as Native American, Indigenous, and American Indian appears throughout, reflecting the language used in the assigned resources.

A short visual component highlights the early impact of photography, presenting portraits created between the late 1830s and mid-1840s. These images document visits by Indigenous leaders to Washington, D.C. and provide an opportunity to engage with historical figures through their recorded likenesses.

As these units progress, they delve into more challenging historical realities, such as conflict, war, and genocide, moving beyond cultural foundations. One reading examines events during the American Revolution, focusing on orders given by George Washington to attack an Indigenous community led by Madame Sacho, an elderly leader. The account also considers John Sullivan's attempts to intervene. Recently recovered diaries provide additional insights into these events.

The units also address resistance, including how Native communities responded to forced relocation and continued pressure on their lands and ways of life. Some readings appear across multiple units because they address broader geographic patterns. One example is the article "Kill Every Buffalo You Can," which examines the systematic destruction of the American bison, an

animal that represented life in every part of the animal. Many Native American communities also venerated animals and did not take a life for sport. Once numbering in the millions across North America, bison populations were reduced to near extinction by the time of the American Civil War. This destruction was carried out deliberately, purposely to dismantle the lifeways of Native communities who depended on the bison.

The relationship between Indigenous communities, animals, and the environment is an important theme throughout. Many traditions emphasize respect for animal life and the interconnectedness of all living beings. Accounts from the Battle of the Little Bighorn include reflections from Indigenous leaders on the treatment of animals, underscoring these values.

The Southeast portion of these units focuses on nations from the Chickasaw to the Calusa in southern Florida and along the Gulf region. Materials include a documentary developed with the Georgia State Park System, highlighting life along river systems in areas such as Virginia. Students will continue working with *Illustrated Myths of Native Americans* through the Internet Archive.

An additional lecture from the Newberry Library offers insight into how Indigenous peoples survived in the Gulf South. This institution, located in Chicago and open to the public, is one of the leading research centers on American Indian history and culture. The units also include a resource exploring the story of Pocahontas through a site titled *Queen of America*, encouraging critical engagement with familiar narratives.

As in earlier sections, the material then moves into the consequences of European contact. For Indigenous peoples of the Southeast, who had lived on these lands for thousands of years, this contact brought devastating change. A major focus is the Trail of Tears, supported by multiple readings and reference materials. These materials are intentionally challenging and may require time and reflection.

The structure of these units is designed to build from cultural foundations into more difficult histories, while also emphasizing resilience, resistance, and continuity. Optional materials, such as a book talk on life during the American Revolution, provide additional context for those who wish to explore further.

Together, the introduction, Northeast, and Southeast units establish the initial foundation for the course. If questions or concerns arise as one moves through the material, further guidance will be provided (or please reach out to ask) covering later units.

First, view these films to provide an introduction to the course materials and the origins of North American settlement. Courtesy of the Internet Archive, the documentary series Overview of Native American History by John Letz provides several introductory short documentaries to provide context for course materials.

Second, I recommend signing up for a free digital Internet Archive library card at Internet Archive since many of the sources provided to students are through the Internet Archive, and some books can be borrowed (with a time limit).

Warning: the student needs to know that the information below and within the course may contain potentially very triggering and graphic details of abuse, child abuse, sexual violence, enslavement, slavery, kidnapping, trauma, mass atrocities, shootings, torture, cruelties, rape, murder, war crimes, crimes against humanity, crimes against the peace, genocide, gendercide, racism, denial, discrimination, dehumanization, offensive images, offensive language and depictions, offensive words, terrorism, and other violence.

Then, please complete the items below. If at any time students require course materials in an alternate format, do reach out.

Each documentary film is between fifteen minutes and one hour and was completed with the oversight and contribution of interviews, demonstrations, music, art, maps, artifacts, and much more from various indigenous people's communities, from the Chumash, Fox, and Huna Tlingit, to content experts from colleges, universities, museums, and libraries.

- 1. Film One: North American Settlement and Introduction to Content
- 2. Film Two: Native American History: Since Time Immemorial
- 3. Film Three: The Ancient Ones
- 4. Film Four: Ancestors
- 5. Film Five: The Calm
- 6. Film Six: Before
- 7. Film Seven: 1491
- 8. Film Eight: The Storm
- 9. Film Nine: Los Espanoles
- 10. Film Ten: Al Norte
- 11. Now:
    - 11a. review items one through ten (and bookmark for later reading), Native American History: Essential Understandings
    - 11b: and then, for reference, review the Paleo Indian Culture: the current view of the Paleo Indian period envisions bands of hunters entering the North American continent around 17,000 years ago (15,000 BCE)
    - 11c: then review: Effects of land dispossession and forced migration on Indigenous peoples in North America
    - 11d. now review there are fossilized human footprints in White Sands National Park in New Mexico that may date to 21,000 to 23,000 years ago; would mean humans arrived in North America during the Last Glacial Age
    - 11e. then, please review this site: Us vs. Them: The process of othering and students will want to bookmark it to refer back to as students progress through the course.

- 12a. Please review this book chapter: Destroying Indigenous Cultures in the United States
- 12b. Please read/listen to this article and the podcast about Native American cities that were equal to cities like London during the Medieval age; here is the abstract:

  Step inside the lost Native American city that rivalled medieval London

  Archaeology reveals that a millennium ago, North America was home to thriving urban centres as large and sophisticated as those of medieval Europe. But how and why did these rise, flourish and decline? November 29, 2025, 11:20 AM A thousand years ago, the land that is now the United States looked very different from the version many might imagine. Instead of a sparsely populated wilderness dotted with small villages, much of North America was home to dense agricultural regions and large urban
  Read/listen in BBC History Extra Magazine: Native American city that rivaled London

  Listen to the podcast that covers 1000 years of Native American history, described as "The story of Native American societies decimated by European arrival is a familiar one.

  But, while undoubtedly important, that's only one part of the story. In her new book Native Nations, Kathleen DuVal looks back at 1,000 years of the history of North America's Indigenous people to uncover a richer, more complex picture."

- 12c. Please review again: Effects of land dispossession and forced migration on Indigenous peoples in North America then watch or listen to this short film Nation to Nation

then finally, listen to this podcast:

- How Indigenous Americans Discovered Europe

  We have long been taught that modern global history began when the 'Old World' encountered the 'New', when Christopher Columbus 'discovered' America in 1492. But, in a groundbreaking book, Dr. Caroline Dodds Pennock conclusively shows that for tens of thousands of Aztecs, Maya, Totonacs, Inuit and others - enslaved people, diplomats, explorers, servants, traders - the reverse was true: they discovered Europe. In this episode of Not Just the Tudors, first released in January 2023, Professor Suzannah Lipscomb talks to Dr. Dodds Pennock about a story of abduction, loss, cultural appropriation, and as indigenous peoples saw it, of apocalypse. Presented by Professor Susannah Lipscomb. The researcher is Alice Smith and the producer is Rob Weinberg. The senior producer is Anne-Marie Luff.

  Listen or watch on Apple Podcasts: How Indigenous Americans Discovered Europe or on Spotify How Indigenous Americans Discovered Europe or via Acast How Indigenous Americans Discovered Europe

14. In August 2023, Illinois Governor JB Pritzker signed into law HB1633, which adds Native American history to the list of required curricula for public Illinois schools. This includes teaching about the genocide and forced resettlement of Native Americans by settlers, alongside the history of indigenous communities. Each unit will contain a variety of readings, podcasts, and films, many covering forced resettlement and genocide.

Genocide is a relatively new term, introduced by Raphael Lemkin in the early 1940s. Lemkin was a Polish Jewish scholar who fled Europe and later settled in the United States. Trying to settle into a life of academia and activism, Lemkin wrote extensively about the Armenian genocide and other instances of mass violence throughout history. As he studied what the Nazis were doing to Jews and other targeted groups in Europe, he sought language that could adequately describe these patterns of destruction. In his work, he developed the term "genocide" to define acts that had occurred across human history as well as those unfolding during his own time. Since then, the term has become central to how we understand and analyze such atrocities.

Scholars and researchers have continued to build on Lemkin's work. One widely used framework is the ten stages of genocide, developed in part by historian Gregory Stanton. These stages are outlined and updated through the work of Genocide Watch, an organization that tracks and analyzes developments around the world. Their website, genocidewatch.com, is updated frequently to reflect ongoing global events. It is important to approach this resource with caution, as it includes current information that can be graphic and disturbing.

Included in this material is a country report on the United States. The report places the United States within several stages of genocide in relation to the historical and ongoing oppression of Native American, Black American, and African American communities. In particular, it identifies the United States as being in stage ten, denial, in relation to Native Americans. This includes the long history of intentional efforts to dismantle kinship systems and family structures, including the forced removal of children from their families, their placement in boarding schools, and the stripping of cultural identity through the replacement of names with those aligned with white Anglo-Saxon Protestant norms. Children were often subjected to practices such as the cutting of their hair, and emerging research continues to examine reports of medical experimentation on Native American children in both the United States and Canada. Additional materials also address the introduction of disease as a factor in the destruction and epigenetic physiological trauma that Indigenous populations faced.

Students may notice that terms such as Native American, Indigenous, and American Indian are used throughout these materials. This reflects both historical usage and contemporary practice. Different communities use these terms in different ways, and many use them interchangeably. In my own recent coursework through the Smithsonian Institution, this flexibility in terminology was also reflected. At the same time, preferences vary among communities and individuals. Some prefer one term over another, while others are comfortable with multiple terms. It is important to remain attentive to these distinctions and to respect how individuals and communities choose to identify themselves. In this resource, I have aimed to follow the language used in the assigned readings, websites, and videos while remaining mindful of that responsibility.

For student reference, here are the ten stages of genocide:

- 1. Classification.
- 2. Symbolization.
- 3. Discrimination.
- 4. Dehumanization.
- 5. Organization.
- 6. Polarization.
- 7. Preparation.
- 8. Persecution.
- 9. Extermination.
- 10. Denial.

The Ten Stages were developed by historian Gregory Stanton; review: Stanton, G. (2016). *Genocide Watch or listen to: ten stages of genocide*. GenocideWatch or listen to. Ten Stages of Genocide

Students will want to read or listen to that Genocide Watch has declared that the United States of America to currently be in stage ten, Denial:

Country Report: The United States of America The Continuing Oppression of Native Americans and Black Americans

Note: as historians such as Samuel Totten and Paul Kelton have said that, in the past, and even in current history and analysis, genocide is removed or ignored in American histories.

Concerning Native Americans, Genocide Watch has stated: "The U.S. has systematically committed genocide against Native Americans through mass killings, forced sterilization, and the removal of Native American children from their cultures. Since the U.S. has not acknowledged this genocide, Genocide Watch or listen to asserts that the United States is in Stage 10: Denial."

Check out: Genocide and North America

and for the main site (CAUTION): Genocide Watch

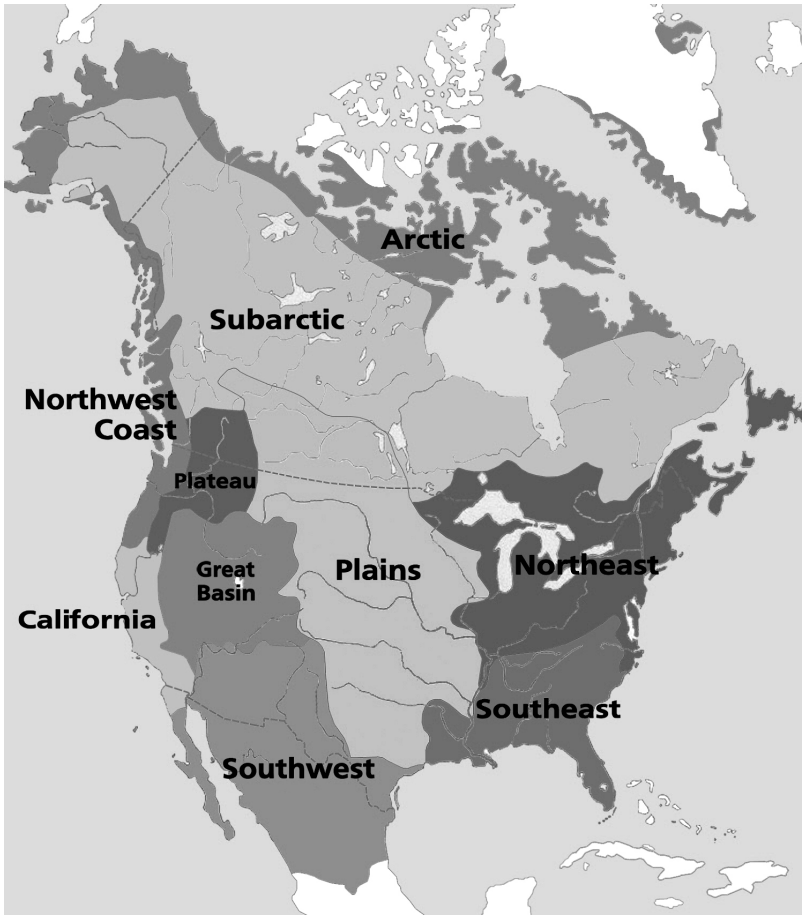
14a. Now, review: One of the major destructive forces to American Indian peoples were the assimilation-based policies that destroyed traditional kinship systems and family units. The article further notes that "This destruction contributed to the cycle of dysfunction that continues to plague families and homes in Indian country. A second major destructive blow occurred when colonial forces, through law and policy, reinforced white male patriarchal kinship and family systems."

14b. Please review this abstract (caution): Historical Trauma Among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations by Maria Yellow Horse Brave Heart and and Josephine Chase

15a. View (caution): Germs, Genocide and America's Indigenous Peoples

15b. Last: Trigger warning: this site, made possible by the National Centre for Truth and Reconciliation, shows the areas where the *known* 523 boarding schools were; however the site is down for maintenance. As soon as it comes up, I will notify the class. In the meantime, this article was provided by (TW: graphic discussion) the National Indigenous Women's Resource Center, Inc. (NIWRC) is a Native-led nonprofit organization; review: Advocating for Truth, Healing, and Justice for Survivors of Indian Boarding Schools

After finishing the above items, proceed to Content Unit One, then once that is completed, move to Discussion Unit One. Be prepared to start each of the discussions with a few points about what one has learned from these introductory films, readings, and more, as summaries are required to open all discussions, so start all discussion posts with these 50–100-word summaries, and do cite or reference back to your source or sources consulted.



As students move through the Content, one will continue to review assigned excerpts and textbooks connected with each of the twelve units (introduction, the ten geographically based

units, and conclusion). All materials are free for student use, and there are several videos in this Introduction Unit and then readings that are primarily peer-reviewed journal articles, scientific studies, Native American associations, and more.

I felt it important that the course be based on primary materials and allow Indigenous voices to emerge through images, art, oral histories, foods, testimonies, and more. Additionally, the course materials that I curated from experts (including myself, which will emerge in our discussions) help keep the course accessible and without a cost to students for course materials. Using available resources helps make content free for students as textbook costs can be a barrier to educational goals.

Last, please review this peer-reviewed article:

The importance of Indigenous Peoples' lands for the conservation of terrestrial mammals

Northeast Unit One

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit One and complete the tasks there. Note that Illinois communities are included in this unit to best align with geographical and archaeological settlements and evidence.

These units introduce the regions and nations students may recognize geographically today, including what is now Illinois and extending across a wide area from the Chippewa to the Montauk, and from the Roanoke to the Shawnee. Maps in both color and black and white are included to support reflection as students progress through the material. The units combine lecture and reading with a resource titled Illustrated Myths of Native Americans, which requires a library card for access.

A central question asks when Native nations first came to the land now called Illinois. Current evidence suggests this may date back more than 11,000 years, well before the Common Era. At the same time, the latest research indicates that human presence in North America may go back as far as 23,000 years, reflecting how quickly this field continues to evolve. This timeline continues to shift as new archaeological discoveries emerge, including preserved footprints found in permafrost. Historians find this work important and compelling because of the way multiple disciplines intersect. Archaeology, along with other sciences, plays a key role in uncovering and dating early human activity. Earlier histories often emphasized migration across the Bering Strait, but more recent research suggests that people may also have traveled along coastal routes, sometimes described as movement across kelp-rich waterways. Students may find it useful to explore the video titled First Ever Study of the Kelp Highway Reveals Groundbreaking Evidence, as well as the article Dating the Arrival of Humans in the Americas: A Debate About the Age of Ancient Footprints. As students progress through the Northeast materials, they will see how ongoing research continues to reshape an understanding of early presence and contact.

The units also explore why Chicago matters in early American history, when it was first named, and how Indigenous nations across North America are represented in historical materials. Terminology such as Native American, Indigenous, and American Indian appears throughout, reflecting the language used in the assigned resources.

A short visual component highlights the early impact of photography, presenting portraits created between the late 1830s and mid-1840s. These images document visits by Indigenous leaders to Washington, D.C. and provide an opportunity to engage with historical figures through their recorded likenesses.

Materials explore historical realities, including conflict and genocide, examining events like George Washington’s orders against an Indigenous community, including Madam Sacho, and John Sullivan’s intervention.

The materials also address resistance, including how Native communities responded to forced relocation and continued pressure on their lands and ways of life. Some readings appear across sections because they address broader geographic patterns. One example is the article “Kill Every Buffalo You Can,” which examines the systematic destruction of the American bison. Once numbering in the millions across North America, bison populations were reduced to near extinction by the time of the American Civil War. This destruction was carried out deliberately, in part to dismantle the lifeways of Native communities who depended on the bison.

The relationship between Indigenous communities, animals, and the environment is an important theme throughout. Many traditions emphasize respect for animal life and the interconnectedness of all living beings. Accounts from the Battle of the Little Bighorn include reflections from Indigenous leaders on the treatment of animals, underscoring these values.

- 1. View Lecture One on Native Americans in the Northeast: Native Americans of New England: History, Colonial Legacies, and Survival with Christoph Strobel, a Professor of History at the University of Massachusetts, Lowell.

- 2. Based almost entirely on Native American oral narratives, read or listen to pages 9-46, The Northeast from Illustrated Myths of Native Americans (a free account and login required to borrow the book at no cost Internet Archive)

- 3a. Based almost entirely on Native American oral narratives, read or listen to pages 83-120, The Great Lakes (part of the Northeast) from Illustrated Myths of Native Americans (a free account and login required to borrow the book at no cost Internet Archive

- 3b. Review The Arrival of Native Nations to Illinois (11,700-4,000 years ago)

- 3c. Watch or listen to this lecture: Why Chicago Matters to Early American History: Indigenous Canoe Networks and the Contest for a Continent then read or listen to The earliest document that mentions Chicago by name dates back to 1692 and many different communities lived there

- 3d. Watch or listen to this short two-minute clip: History of the Indian Tribes of North America, published between 1837 and 1844, it features 120 portraits of Indigenous peoples and tribal leaders visiting Washington, DC, as an official delegation

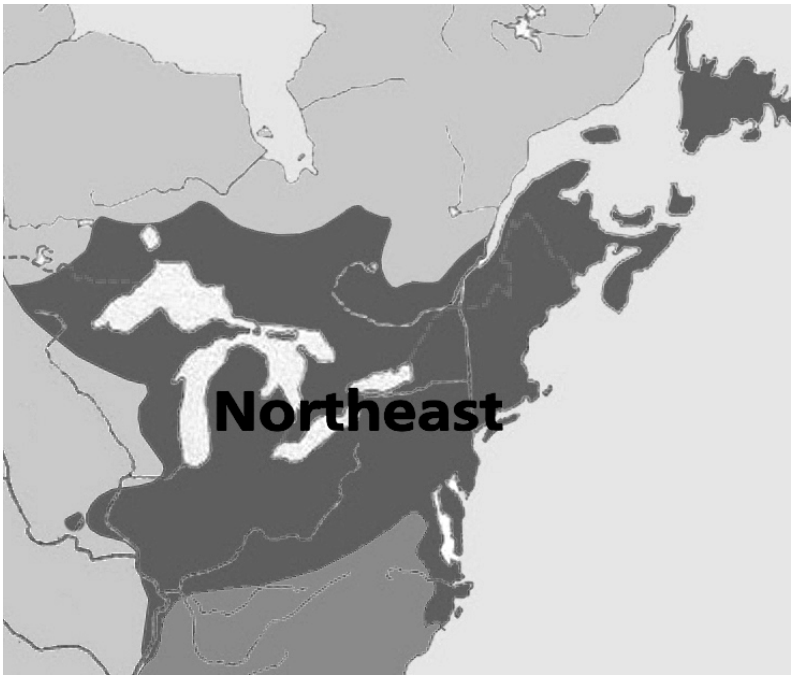
- 3e. Review the History of the Wyandot Nation

- 3f. Did you know about Josephine Mandamin: Grandmother Water Walker? Watch or listen to: Josephine Mandamin was born on Wiikwemkoong Unceded Territory in Manitoulin Island, Ontario, Anishinaabe Elder Josephine Mandamin trekked more than 25,000 km, including around all five Great Lakes to raise awareness about the plight of the world's water resources.

- 4. Read or listen to each of the following on Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative):

- 4a. The Pequot War (1636-1638) was a conflict between the Native American Pequot tribe and the English immigrants
- 4b. Massacre at Mystic (video, caution)
- 4c. Cultural continuity and change
- 4d. Madam Sacho and the American Revolution.pdf
- 4e. Indigenous Resistance to Relocation: Susette LaFlesche Tibbles
- 4f. Kill Every Buffalo You Can! Every Buffalo Dead Is an Indian Gone

- 5. Review the map of Native Americans' homelands of the Northeast; also included below is a general map of the region:



The Northeast Culture Area, showing the approximate locations of Indian tribes circa 1500, before displacement by non-Indians (with modern boundaries)

Southeast Unit Two

The Southeast section focuses on nations from the Chickasaw to the Calusa in southern Florida and along the Gulf region. Materials include a documentary developed with the Georgia State Park System, highlighting life along river systems in areas such as Virginia. Students will continue working with Illustrated Myths of Native Americans through the Internet Archive.

An additional lecture from the Newberry Library offers insight into how Indigenous peoples survived in the Gulf South. This institution, located in Chicago and open to the public, is one of the leading research centers on American Indian history and culture. The materials also include a resource exploring the story of Pocahontas through a site titled Queen of America, encouraging critical engagement with familiar narratives.

As in the Northeast section, the material then moves into the consequences of European contact. For Indigenous peoples of the Southeast, who had lived on these lands for thousands of years, this contact brought devastating change. A major focus is the Trail of Tears, supported by multiple readings and reference materials. These materials are intentionally challenging and may require time and reflection.

The structure of this section continues to build from cultural foundations into more difficult histories, while also emphasizing resilience, resistance, and continuity. Optional materials, such as a book talk on life during the American Revolution, provide additional context for those who wish to explore further.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Two: Southeast and complete the tasks there. There is an optional lecture at the end of this page related to the American Revolution and the impact on Native Americans, enslaved peoples, women, and British loyalists.

- 1. View this documentary on Native Americans in the Southeast: Native Americans of the Southeast: A Documentary courtesy of the Georgia State Park System. Then visit and read or listen to through this digital storybook, Life Along the River: The Pamunkey Indian Tribe of Virginia

- 2a. Based almost entirely on Native American oral narratives, read or listen to pages 47-82, The Southeast from Illustrated Myths of Native Americans (a free account and login required to borrow the book at no cost at Internet Archive)

- 2b. Read or listen to: (CAUTION TW for discussion of SA, DA, trauma, first generation and epigenetic): "She's the Center of My Life, the One That Keeps My Heart Open": Roles and Expectations of Native American Women

- 3a. Listen to this lecture: McNickle Distinguished Lecture: Myths, Memory, and Indigenous Survival in the Gulf South

- 3b. Review, and interact with this site: Pocahontas: Queen of America

- 4. Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative):
    - 4a. Review, as an introduction, this page: Native Americans called the land of the southeast their home for thousands of years before European colonization. The settlement of the Carolinas brought about a drastic change to their lives.

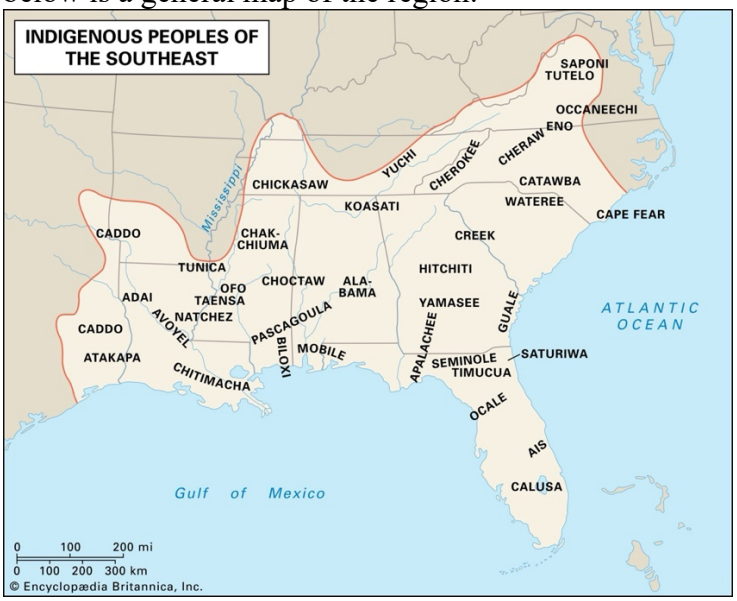
    - 4b. Now, read or listen to An Administrative Trail of Tears from The American Journal of Legal History

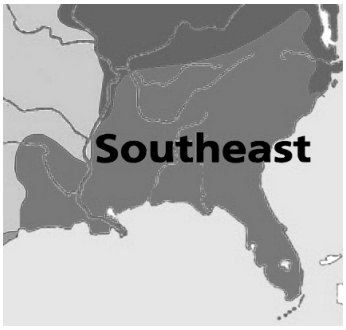
    - 4c. Review: The Trail of Tears: Genocide on America's Homeland

    - 4d. For reference, students may wish to bookmark or review the website Trail of Tears Association

    - 4e. Review this site: Trail of Tears: Not what you think. Not even close.

- 5. Review this map of Native Americans' homelands of the Southeast; also included below is a general map of the region:





Optional: NHC Virtual Book Talk: "Independence Lost: Lives on the Edge of the American Revolution"

Plains Unit Three

Beginning with Content Unit Three, we turn to the Plains, a geographically vast region that will become clear as students work through the maps and materials. Students will begin with a documentary on Native Americans of the Plains, followed by a video from Dwayne Hollowhorn Bear. There is also a lecture that focuses on water as both a life source and a system of connection. Water shaped transportation, trade, and relationships across the Plains, and students will examine how colonial expansion disrupted access to water and the long-term harm that followed. This connects to a broader discussion of colonial ambitions along the Mississippi River.

The unit also includes a TED Talk on Native American prisoners of war, followed by a return to Illustrated Myths of Native Americans through the Internet Archive, where students will read a section focused on the Plains. Additional readings explore water rights and the role of food in Plains societies.

Food is a central theme in this unit. Through the American Indian Health and Diet Project: Recovering the Health of Indigenous Peoples, students will explore how traditional diets supported health and how colonial disruption altered those systems. As discussed earlier in the course, Native communities were subjected to medical abuses, including experimentation, which had lasting effects on health and well-being. This resource works toward restoring knowledge of Indigenous foodways, including recipes, gardening, and nutrition.

Students will see examples of Plains diets that included foods such as plums, turnips, porcupine, prairie chicken, and the American bison. Bison, in particular, were central to life on the Plains. Communities used every part of the animal for food, tools, and preservation, including making jerky and using fats and hides. The site also allows students to explore recipes and contemporary efforts to reconnect with traditional foods. Students may notice themes such as “decolonize your diet,” which challenge imposed Western food systems and encourage a return to Indigenous practices.

As students continue, they will encounter some repeated materials, such as discussions of why Chicago matters and Indigenous canoe networks, reflecting both geographic and thematic overlap across regions. There is also a difficult but important reading, *No More Sacred Moose*, which examines misogyny, patriarchy, and violence against Indigenous women and girls, and the lasting consequences of these systems.

As in previous units, the material then moves into genocide and forced resettlement. Readings include accounts of U.S. military actions against Plains nations, as well as repeated engagement with the destruction of the bison. One article, *A Nation of Families*, explores how assimilation policies disrupted kinship systems, particularly among the Cheyenne, and considers how community structures can be rebuilt through relationships grounded in family and care.

There are also optional materials, including resources on Northern Plains history and cultures, and a lecture by Jeffrey Gibson, a member of the Mississippi Band of Choctaw with Cherokee

heritage. His work on reclaiming Indigenous material culture offers insight into art, identity, and continuity through textiles, beadwork, and design.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Three: The Plains and complete the tasks there. At the bottom of this page, there are two items marked Optional for further instruction related to these topics.

- 1a. View or listen to this documentary on Native Americans of The Plains: Overview of Native American History: Plains then Watch or listen to Lakota Elder Duane Hollow Horn Bear (Sicangu Lakota)

- 1b. Watch or listen to this lecture on how water connected communities, and how trade, relationships, and colonialism impacted the Mississippi: Indian Nations and Colonial Ambitions along the Mississippi

- 1c. Watch or listen to this TedTalk, and prepare a few notes for discussion, America's native prisoners of war

- 1d. Watch or listen to this video interview with members of the Pine Ridge Indian Reservation. Inside an Indian Reservation Reeling From Poverty and the Pandemic | LX NEWS (from the video description: The Pine Ridge Indian Reservation in South Dakota is home to the Oglala Lakota nation — people whose ancestors survived generations of oppression and violence. Today, half live below the poverty line and many go without basics like running water. Life expectancy for Lakota men is 47 and for women is 53, lower than any country in the world.)

- 2. Read or listen to:
    - 2a. Based almost entirely on Native American oral narratives, read or listen to pages 121-155, The Plains from Illustrated Myths of Native Americans (a free account and login required to borrow the book at no cost at Internet Archive)

    - 2b. Read or listen to The Plains about water rights and more

    - 2c. To learn about foods in the Plains, read or listen to: Foods of the Plains

    - 2d. Watch or listen to this lecture: Why Chicago Matters to Early American History: Indigenous Canoe Networks and the Contest for a Continent

    - 2e. Read or listen to Native American Drums to learn how, as the site notes, "Native American drums played an important part in many Native American Indian tribal ceremonies, celebrations and spiritual festivals."

    - 2f. Read or listen to Indigenous Resistance to Relocation A speech by an Omaha activist about the government's forcible removal of Indigenous tribes.

- 2g. This article is from the Saddle Society and please review; here is an excerpt:

  Although fossil records show that horses originated in North America before migrating to Asia and Europe, they had disappeared from the continent by the end of the Pleistocene era around 10,000 years ago. The reintroduction of horses to the Americas came with Spanish explorers in the 16th century, most notably through Hernán Cortés's expedition to Mexico in 1519. By the early 1700s, horses had spread throughout the Great Plains, transforming Native life in ways that reached far beyond practical applications. This reintroduction represents one of history's most rapid and significant cultural adoptions, as tribes like the Comanche and Lakota became master equestrians within a matter of generations. The speed with which Native people integrated horses into their societies speaks to an almost instinctual connection, as if these animals awakened something deeply embedded in indigenous collective memory. Quote from: Spiritual connection between horses and Native Americans

- 3. Caution: when approaching this article, it is necessary to note that this is a trigger warning as it contains discussion and acts of violence and other actions against women and girls. The geographical context spans the Plains across borders to Canada. Read or listen to No More Sacred Moose – Misogyny in Indian Country

- 4. Genocide and forced resettlement (caution, graphic imagery, discussion, and narrative): read or listen to the below four articles.

  - 4a. Ulysses S. Grant Launched an Illegal War Against the Plains Indians, Then Lied About It

  - 4b. Bison and the Native Americans from the Plains

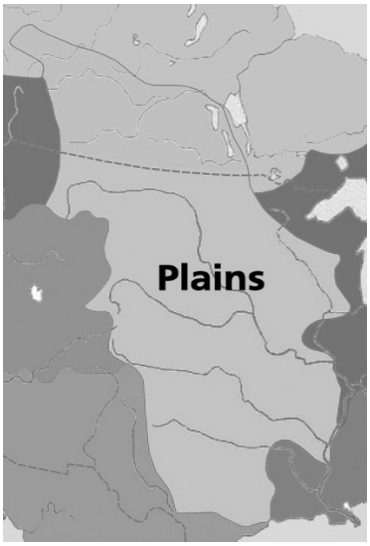
  - 4c. Kill Every Buffalo You Can! Every Buffalo Dead Is an Indian Gone

  - 4d. A nation of families: traditional indigenous kinship, the foundation for Cheyenne sovereignty and from the abstract (inserted here in full), will explain that:

    One of the major destructive forces to American Indian peoples were the assimilation-based policies that destroyed traditional kinship systems and family units. This destruction contributed to the cycle of dysfunction that continues to plague families and homes in Indian country. A second major destructive blow occurred when colonial forces, through law and policy, reinforced white male patriarchal kinship and family systems. In this colonial system, American Indian concepts, roles, and responsibilities associated with fatherhood and motherhood were devalued and Indian children grew up with a dysfunctional sense of family and kinship. This article examines the traditional kinship system of the Cheyenne Indians, highlighting the importance of kinship terms, roles, and responsibilities. The traditional

Cheyenne kinship system emphasized familial relationships for the sake of childrearing and imparting traditional values of respect, reciprocity, and balance. Traditional principles of heške'estovestôtse (motherhood), héhe'estovestôtse (fatherhood), and méhósánestôtse (love) were the backbone of the Cheyenne family.

- 5. Finally, review this map of Native Americans' homelands of the Plains; also included below is a general map of the region. There are two optional items below the maps.



Optional: for further review on Plains history, review Northern Plains History and Cultures: How Do Native People and Nations Experience Belonging?

Optional: interested in the work of artist Jeffrey Gibson "(a member of the Mississippi Band of Choctaw Indians and of Cherokee descent), who upends long-standing aesthetic tropes that have reinforced pernicious myths about Indigenous people for centuries"? Watch or listen to this lecture with rare models, contemporary images and more, that cover the indigenous people from Chicago and many other groups: Reclaiming Indigenous Material Culture

Plateau Unit Four

Content Unit Four shifts to the Plateau region, which, like earlier units, crosses present-day national boundaries between the United States and Canada. Students will begin with an overview of Plateau peoples, including where they lived historically and where communities are located today.

Foodways remain an important focus. Students will revisit the food resources site to explore the Plateau region, where diets included fish, bear, water lily seeds, and especially salmon. Salmon played a central role, both as a fresh food source and as a preserved resource for winter. Students will also examine how roots, herbs, and dried fruits were used not only for nutrition but also for medicine, addressing ailments such as stomach pain and headaches.

As in other units, the material then transitions into the impacts of colonization, including genocide and forced removal. Students will again encounter the article “Kill Every Buffalo You Can,” reinforcing how environmental destruction affected multiple regions.

A major reading in this unit examines American complicity in genocide in what is now Oregon. This work, by David Lewis, presents both analysis and primary sources. Lewis addresses long-standing debates about historical interpretation and challenges narratives that have minimized or ignored violence against Indigenous peoples. Students will encounter the use of the term holocaust with a lowercase “h,” which reflects its broader historical meaning, distinct from the specific events of the Holocaust.

The article includes primary source accounts, including writings from figures such as Joseph Lane and Ulysses S. Grant, as well as perspectives from Indigenous leaders such as Chief John of the Rogue River. These sources describe violence, resistance, and efforts by settlers and government forces to remove or eliminate Indigenous communities. The material is direct and, at times, disturbing, so it should be approached with care.

Because this resource is detailed and extensive, the unit focuses on a smaller number of readings to allow students time to engage more deeply. Students are also encouraged to explore additional materials linked within the site if students want to learn more about this region and its histories.

As students complete the content for this unit, one will move into the discussion section, where students will reflect on what they have learned and respond to the assigned prompts.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Four: Plateau and complete the tasks there.

- 1. Review this encyclopedic article on the Plateau Native Americans: Plateau Indian: a member of any of the Native American peoples inhabiting the high plateau region between the Rocky Mountains and the coastal mountain system then visit Foods of the Plateau Region

- 2. Read or listen to how learning and how then teaching students about Native American legends in the Plateau region using the place-based learning method can have a major impact on pedagogy:

  Sharing the Fire Place-Based Learning with Columbia Plateau Legends.pdf

- 3. Review this site, which covers both the Plains and Plateau communities and their objects that have been preserved: Infinity of Nations: Plains and Plateau then Watch or listen to this video about the bond between Native Americans and their horses in the Plateau and Northern Plains areas: Horse

- 4. Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative):

  - 4a. Review: Kill Every Buffalo You Can! Every Buffalo Dead Is an Indian Gone.pdf
  - 4b. Read or listen to this site, with primary source accounts of American Complicity in Genocide In Oregon

    4c. Then, review (caution): Tolowa Deen'i Peoples
  - 4d. The federal government issued a rations ticket after the bison were brought to near extinction. Review: https://www.smithsonianmag.com/history/a-stark-reminder-of-how-the-us-forced-american-indians-into-a-new-way-of-life-3954109/

- 5. Review this map of Native Americans' homelands of the Plateau; also included below is a general map of the region:

Northwest Coast Unit Five

Content Unit Five focuses on the Northwest Coast, a vast region that bridges what is now the United States and Canada. As students will see in the maps, this area spans diverse geographies and requires attention to both environmental and cultural variation. A key question throughout this unit is when Native peoples first inhabited these regions. One of the opening readings explains that Indigenous presence on the Northwest Coast extends back more than 10,000 years, from Alaska down to the Columbia River and beyond.

Mobility and trade were central to life in this region. Communities traveled north and south by land, across mountain systems, and by water. Trade networks included goods such as oils, minerals, wool, and other resources, reflecting a highly interconnected and sophisticated economic system.

Students will explore these cultures further through the *Infinity of Nations* collection from the Smithsonian National Museum of the American Indian. This digital archive includes artifacts such as masks, carved clubs, knives, and ceremonial objects. Some items are dated using older systems such as AD, but in current scholarship, we use CE (Common Era). For example, carved stone clubs dated between 1200 and 1400 CE demonstrate both artistic skill and long-standing cultural continuity. Other artifacts, including nineteenth-century tools from Alaska, are accompanied by photographs showing their use in everyday life.

Another major resource in this unit is a large digital essay collection on Native peoples of the Pacific Northwest. This includes over 170 entries organized into subtopics such as dwellings, transportation, treaties, environmental conditions, and cultural practices. Students are encouraged to explore based on interest, using the navigation tools to move through topics. The collection also includes environmental themes ranging from flooding and mountain ecosystems to oral traditions in which animals such as the coyote are described as culturally significant figures.

Food systems are another central theme. Because of their proximity to the Pacific Ocean and inland waterways, many Northwest Coast communities relied heavily on marine life. Diets included fish, marine mammals, plants, and preserved foods designed for seasonal survival. These food systems were deeply connected to trade, environment, and cultural identity.

Students will also encounter specific food-related materials, including tribal food traditions such as those of the Choctaw. These oral histories and food narratives describe how communities prepared, preserved, and understood food across generations. They emphasize food not only as survival but also as knowledge, ceremony, and continuity.

Another key reading examines Indigenous matriarchal systems. Many Northwest Coast societies were structured around forms of leadership in which women held central cultural and social authority. As one passage explains, these systems reflect the idea that women are closely connected to land, water, and climate, reinforcing reciprocal relationships between humans and the environment.

At the same time, the unit addresses the impacts of colonization. European settlement disrupted food systems, governance structures, and gender roles, often through policies that resulted in long-term harm, including gender-based violence and the marginalization of Indigenous women and 2SLGBTQ+ communities. Contemporary movements such as Missing and Murdered Indigenous Women and Girls highlight these ongoing impacts.

As in previous units, the material then moves into more difficult historical content, including genocide and forced resettlement. One reading examines whether U.S. policy in the Northwest reflected genocidal intent and includes challenging primary and secondary perspectives. Students are encouraged to approach this reading carefully and critically.

The unit concludes with a study on the intergenerational effects of relocation policies on Indigenous families. This research draws on data involving youth and their biological mothers to examine the long-term impacts of displacement on family structure, health, and community well-being. As always, students will finish the unit with a discussion post that reflects on key themes and learning outcomes.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Five: Northwest Coast and complete the tasks there.

- 1a. Read or listen to For more than 10,000 years, Native peoples of the Northwest Coast
- 1b. Watch or listen to this video about what it means to students to transition from Columbus Day to Indigenous People's Day with Randy (Ketchikan Indian Community and Central Council of Tlingit Haida)
- 1c. Watch or listen to Welcome to the traditional homelands of the Tlingit, Haida and Tsimshian people (warning: there is a scene of the slicing of fish and there is blood at 3:20-3:40)
- 2. A reference site for Northwest Coast Native Americans; review: Northwest Coast Native Americans reference site courtesy of Britannica
- 3a. Review this essay for a series of essays on Northwest Coast Native American history and more Native Americans of the Pacific Northwest: An Introduction select any one essay of their choice to read after they review the introduction.
- 3b. Watch or listen to Tlingit, Haida and Tsimshian elders
  3c. Then visit Foods of the Northwest Peoples
- 3d. Review this peer-reviewed article (caution: graphic imagery, discussion, gender-based violence, and narrative): Reawakening of Indigenous matriarchal systems: A feminist approach to organizational leadership

- 3e. The Paiute Indians of the region are said to have called Convict Lake *Wit-sa-nap*:

  > "The streams which flowed from the mountains were supposed to be filled with *Pot-sa-wa-gees*, water babies, who lived in spirit, but were visible to the eye, having the face of an Indian child and the body of a fish." According to Indian legend, Hi-na-nu was a wise and noble man, whose spirit was revered by the Indians and to whom they looked for guidance in earthly matters." Convict Lake citation

- 4. Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative):
  - 4a. Read or listen to: Just and lawful war as genocidal war in the (United States) Northwest Ordinance and Northwest Territory 1787–1832
  - 4b. Review this article that examines historical trauma caused by forced relocation and its ongoing generational effects: The Intergenerational Effects of Relocation Policies on Indigenous Families
- 5. Review this map of Native Americans' homelands of the Northwest Coast; also included below is a general map of the region:

Great Basin Unit Six

Content Unit Six focuses on the Great Basin, a region that also extends across present-day national boundaries between the United States and Canada. As in earlier units, this section emphasizes both geographic diversity and cultural continuity across time.

Students will begin with an introduction to Plateau and Great Basin cultures, including where these communities lived historically and where they are located today. A key focus is how people adapted to environments ranging from desert landscapes to river systems.

Food systems remain central in this unit. Resources highlight diets that included fish, bear, water lily seeds, roots, herbs, and especially salmon. Salmon played a critical role in both immediate consumption and long-term preservation for winter survival. Communities also used drying and preservation techniques for fruits, plants, and meats, demonstrating deep ecological knowledge and seasonal planning.

Students will again explore the *Infinity of Nations* collection, which includes pottery, beadwork, belts, duck decoys, and petroglyphs. Some artifacts date back more than 2,000 years. One notable example includes rock art depicting mountain sheep, estimated to be between 1,000 and 1,500 years old. In some areas, tens of thousands of rock art images have been documented within relatively small geographic regions, reflecting the cultural richness of the Great Basin.

As in earlier units, foodways are revisited through both historical and contemporary lenses. Students will also see continued discussion of environmental relationships and the importance of sustainable harvesting practices across generations.

The unit then moves into more difficult historical material, including colonization, violence, and forced displacement. One reading focuses on a massacre site in Nevada and ongoing efforts to have it recognized as a national monument. This article includes survivor testimony and emphasizes the importance of public recognition, remembrance, and historical accountability.

These materials are emotionally and intellectually challenging and should be approached with care. They also highlight ongoing efforts by Indigenous communities to preserve memory and restore historical visibility.

As in previous units, students will conclude with a discussion assignment. Students are expected to begin with a summary of what students learned before responding to the guiding questions. This reflection is designed to connect themes across the unit and reinforce an understanding of both cultural continuity and historical disruption.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Six: Great Basin and complete the tasks there.

- 1. Read or listen to: Infinity of Nations: The Great Basin then view Eulalona: The Original People of The Great Basin Speak (note that the music stops intentionally at 3:17; why? What was that a metaphor for?)
- 1b. Now, visit this site to learn about the history of the people in the Great Basin: Historic Peoples of the Great Basin
- 1c. Watch or listen to: Dat-so-la-lee queen of the Washoe basketmakers
- 1d. Listen to or watch: Larry Cesspooch, Vietnam veteran, and athlete on Ute wisdom, language, and creation story
- 1e. Read or listen to: Through the Eyes of Native American Women Warriors: Sergeant First Class Mitchelene BigMan
- 2a. To learn about identifying items from ancient and early modern Great Basin peoples, read or listen to: Marks of Distinction Rock Art and Ethnic Identification in the Great Basin
- 2b. To learn about the foods eaten by the Great Basin peoples, read or listen to: Foods of the Great Basin Peoples
- 2c. Read or listen to: What if Everything We Know About Sacagawea Is Wrong? A growing body of evidence suggests she might have survived into old age — which would entirely change the story of America's most iconic Native American woman
- 3. Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative): review and read or listen to these sites and articles:
    - 3a. Kill Every Buffalo You Can! Every Buffalo Dead Is an Indian Gone
    - 3b. Great Basin tribes want Bahsahwahbee massacre site in Nevada named national monument
- 4. Review this map of Native Americans' homelands of the Great Basin; also included below is a general map of the region:

Great
Basin

GREAT BASIN
Modern international boundaries
Modern state/province boundaries
SHOSHONE
PAIUTE
BANNOCK
SHOSHONE
SHOSHONE
WASHOE
GOSIUTE
UTE
MONO
PAIUTE
PACIFIC OCEAN
UNITED STATES
MEXICO
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California Unit Seven

Content Unit Seven focuses on California, extending southward into Mexico as shown on the accompanying maps. This region includes a wide range of Indigenous communities that span coastal environments along the Pacific Ocean as well as inland deserts and mountain regions. It is one of the most geographically and culturally diverse areas studied in this course.

The unit begins with an overview of Indigenous tribes of California, followed by a broader cultural synthesis of Indigenous peoples across the region. One of the key readings introduces pre-Columbian California and continues through early contact periods, offering essential context for understanding long-term cultural development.

This material highlights ecological diversity, including variations in landscape, climate, and natural resources. It also explores differences in community organization, trade relationships, and food systems. As students move through the readings, students will see how deeply interconnected these communities were with their environments, shaping distinct but overlapping ways of life.

The article also includes visual materials that reflect both historical and contemporary cultural practices, including images of world renewal ceremonies. These provide insight into ongoing cultural continuity. Additional sections address religion, environmental relationships, and shifts in trade before and after European contact. As the article emphasizes, colonization had a profound and often destructive impact on Indigenous lifeways, including displacement, cultural disruption, and long-term structural change.

Further readings expand on these themes, including materials on Spanish colonial California and the transformation of agricultural systems following contact. Another key focus is food systems. Students will examine the diversity of Indigenous diets across California, including what communities hunted, gathered, traded, and preserved. These foodways reflect both environmental adaptation and cultural knowledge passed across generations.

The unit then turns to the history of colonization and its consequences after California became a state. One reading addresses the large-scale violence that followed the Gold Rush, including the killing of thousands of Native Americans and the rapid decline of Indigenous populations. In a relatively short period, an estimated majority of California's Indigenous peoples were displaced or killed, often as a result of coordinated policies and settler expansion tied to land seizure and resource extraction.

This section includes historical newspaper excerpts and accounts of forced labor, including the enslavement of Indigenous peoples in mining regions. It also examines how state and federal policies contributed to land dispossession and long-term population decline.

As the unit continues, students will encounter scholarship on Indigenous servitude and systems of forced labor, along with more recent perspectives on Indigenous life in California today. These materials include interviews and testimonies that explore ongoing impacts of colonization, including economic displacement, cultural survival, and intergenerational trauma.

Overall, this unit moves between cultural richness and historical disruption, asking students to consider both continuity and loss, as well as the ways Indigenous communities continue to adapt and persist.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Seven: California and complete the tasks there.

- 1. Indigenous peoples of California before European contact
    - 1a. Read or listen to: The Indigenous Tribes of California
    - 1b. Prehistory to 1491: Indigenous Peoples of California (read or listen to the takeaways to the end of #3, The Role of Shamanism and Spirituality in Tribal Life)
    - 1c. Read or listen to: Round Valley has been the heart of the Yuki territory "since time began". The Yuki have lived on their ancestral homeland for over 10,000 years …
- 2. More on the region, including pre-European Contact
    - 2a. Read or listen to From Pre-European Contact and Spanish Occupied California: Impact on Agriculture
    - 2b. Watch or listen to (caution, TW: suicide is discussed by the elder): 'In the Land of My Ancestors' celebrates the legacy of beloved Ohlone elder Ann-Marie Sayers. Sayers has devoted her life to preserving the stories and culture of her Indigenous ancestors.
    - 2c. To learn more about foods of this region, check out: Foods of California Native Peoples
    - 2d. Read or listen to Native American Creation Stories
    - 2e. Please review the page *Island of the Blue Dolphins,* as the story is based on an actual Indigenous California person, known as the Lone Woman, and her story is referred to as The Legend of the Lone Woman. Then, review how The Lone Woman's story is further outlined here: The Legend of the Lone Woman Note that she survived, alone, for almost two decades before she came in contact with outsiders.

- 3. Genocide and forced resettlement sources: (caution, TW: graphic imagery, discussion, and narrative) review and read/watch or listen to these sites and articles:
    - 3a. The History of Colonization in California
    - 3b. California's Little-Known Genocide Up to 16,000 Native Americans were murdered in cold blood after California became a state
    - 3c. California Slaughtered 16,000 Native Americans. The State Finally Apologized For the Genocide
    - 3d. Unholy Traffic in Human Blood and Souls Systems of California Indian Servitude under US Rule
    - 3e. California Tribal Court-State Court Forum
- 4. Life Now for Californian Indigenous People (videos and readings)
- 5. Review this map of Native Americans' homelands of California; also included below is a general map of the region:

Southwest Unit Eight

Content Unit Eight focuses on the Southwest region, primarily covering present-day Arizona, New Mexico, and Colorado. This area includes a range of Indigenous nations, including communities such as the Apache and Zuni, among others. The geography of the region plays a central role in shaping cultural development, from desert landscapes to river valleys and agricultural zones.

The unit begins with a film on the Great Southwest, followed by readings on Pueblo peoples and ancestral migration routes. These materials explore long-term movement across the region and highlight how communities adapted to environmental conditions over time.

Food systems are a central theme in this unit. Students will examine what different communities hunted, gathered, cultivated, and traded. Some groups practiced more sedentary agriculture, relying on irrigation systems and crop cultivation, while others maintained more mobile lifestyles depending on environmental conditions and resource availability.

Agricultural systems in the Southwest included complex irrigation networks that developed over thousands of years. Some canal systems extended for miles and remain visible today. These systems supported the cultivation of crops such as corn, beans, squash, and other staples, which were also integrated into ceremonial and cultural practices.

Trade was essential across the region. Agricultural communities exchanged crops with more mobile groups for meat, animal products, and other resources. This exchange created interdependent economic and cultural relationships across large geographic areas.

The Apache and other groups are also discussed in terms of mobility, diet, and adaptation. Their food systems reflected a wide range of resources, including wild game, gathered plants, and cultivated crops. Corn, in particular, held both nutritional and ceremonial importance across multiple communities.

The unit also introduces contemporary issues facing Indigenous peoples of the Southwest. One reading examines the relationship between Indigenous communities and the U.S.–Mexico border, describing it as an imposed political division that does not reflect historical or cultural realities. The article notes that many Indigenous nations span both sides of the border, with communities continuing to live across present-day national boundaries in the United States and Mexico. It also highlights differences in legal recognition between countries and the ongoing impact of border enforcement on Indigenous mobility and identity.

Students will also review materials from organizations such as the Southwest Indian Foundation, which address issues such as poverty, unemployment, and community development among Indigenous populations in the region.

As found in earlier units, this section also addresses colonization, displacement, and cultural survival. One reading examines efforts by Southwest tribes to preserve language and cultural traditions in the face of historical erasure. Another explores the Navajo Nation, which is the

largest federally recognized tribal nation in the United States, both in population and land base. The Navajo Nation is used here as a key example of ongoing governance, cultural continuity, and sovereignty.

The unit also includes discussion of the broader legacy of the American buffalo and its symbolic and ecological importance, as well as recurring themes of land loss, forced relocation, and cultural resilience.

Throughout this unit, students will move between historical context and present-day realities, considering how Indigenous communities in the Southwest continue to maintain cultural identity, political organization, and environmental relationships despite long-standing pressures.

As always, students will conclude with the discussion assignment. Begin with a brief summary of what was learned before responding to the guiding questions.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Eight: Southwest and complete the tasks there.

- 1a. Review: These Southwest Tribes are located in Arizona, New Mexico, and Colorado (the southern section). There are five tribes from the Southwest: Apache, Hopi, Navajo, Pueblo, and Zuni.
- 1b. Read or listen to: Ancient DNA confirms Native Americans' deep roots in North and South America Trove of ancient samples reveals 11,000 years of unknown genetic history
- 1c. Select any one group to read or listen to more about, then, once you decide and click on the group, select any one item to review and discuss: Indian Tribes and Languages of Central America (for example, click on Bribri indigenous peoples, then click through until you find an item that interests you. The site has many layers to it so take your time and explore this resource.
- 2. Watch or listen to this film: The Great Southwest
- 3a. Read or listen to: In the American Southwest, Pueblo peoples tell of their ancestors' journeys through the region's arid canyons and mesas
- 3b. then read or listen to: Foods of the Southwest
- 3c. now review South American Peoples
- 3c. review this source: Population Histories and Genomic Diversity of South American Natives

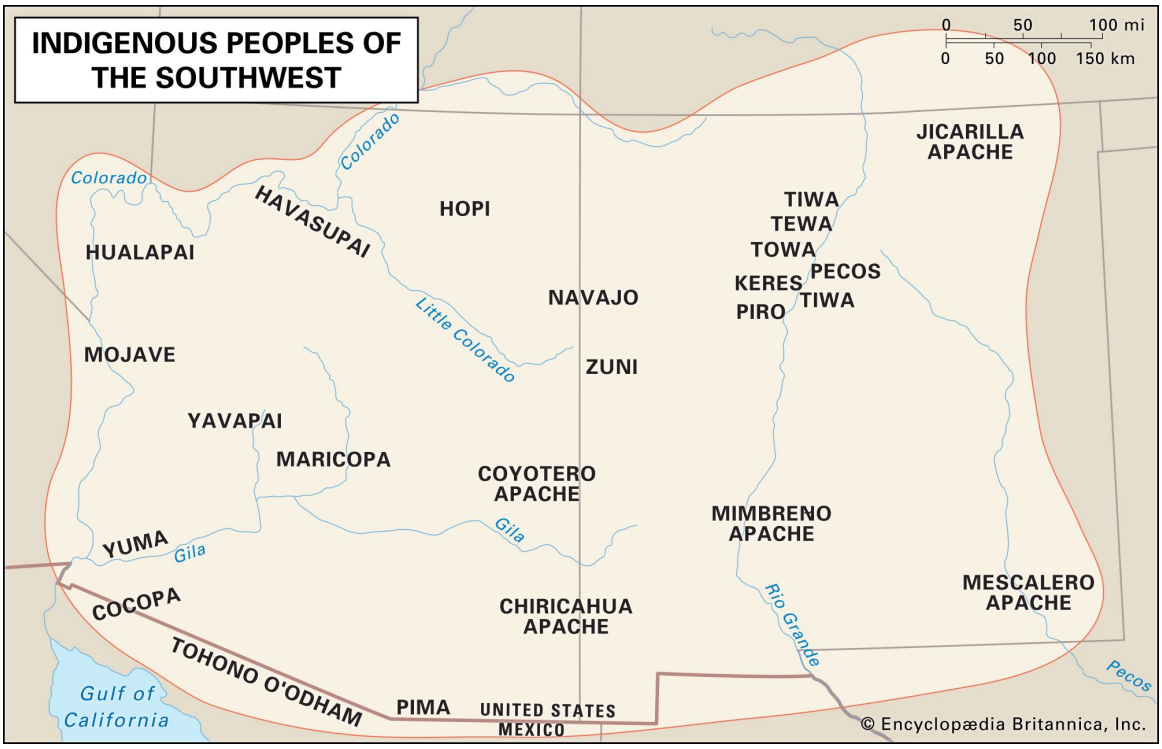
- 3d. Then please review: Jean de Léry and the Tupinambá
- Then, watch or listen to this 24-minute documentary about the Tupinambá fighting to reclaim their ancestral land; review: Tupinambá: The Return of the Land (caution: graphic images and narrative, 24 minutes, on Vimeo, may take a moment to load): Tupinambá: The Return of the Land
- 4a. Review this resource for the peoples of the Southwest: Southwest Indian Foundation whose mission is to "is to lessen the poverty and unemployment among the Native Americans of the Southwest, specifically members of the Navajo, Zuni, Hopi, Laguna, Acoma, and Apache tribes. Through self-help initiatives and charitable donations, we hope to restore dignity and self-reliance to these native peoples."
- 4b. Then, read or listen to this article by Dr. Christina Leza, Associate Professor of Anthropology, Colorado College, For Native Americans, US-Mexico border is an 'imaginary line' that states

  > The traditional homelands of 36 federally recognized tribes – including the Kumeyaay, Pai, Cocopah, O'odham, Yaqui, Apache and Kickapoo peoples – were split in two by the 1848 Treaty of Guadalupe Hidalgo and 1853 Gadsden Purchase, which carved modern-day California, Arizona, New Mexico and Texas out of northern Mexico. Today, tens of thousands of people belonging to U.S. Native tribes live in the Mexican states of Baja California, Sonora, Coahuila and Chihuahua, my research estimates. The Mexican government does not recognize indigenous peoples in Mexico as nations as the U.S. does, so there is no enrollment system there.

- 4c. These documentaries examine the history of indigenous people in Central and South America, and provides further context for understanding the ancient peoples who settled in these areas, and how their descendants live today. First, from Our History: Exploring The Incredible Origins Of Central America (Mayan/Aztec Documentary) then review this Wiki page on Indigenous peoples of South America and note this site for reference only: List of Indigenous peoples of South America
- 5a. Review Yá'át'ééh The Official Site of the Navajo Nation

- 5b. Did you know that the state of Arizona discriminated against Native American voters for decades (and it is ongoing)? There are still egregious violations against the Navajo and other indigenous communities that are continuing to this day.
    - Please read or listen to this article: Native American Voter Suppression
    - then review: Litigation: Challenging New Proof of Address Requirements in Arizona
    - and then watch or listen to this short video: Native Voices, Native Vote: Protecting Native Voting Rights at the Native American Rights Fund
    - for more, please review: "We ask for nothing more, and will accept nothing less, than the U.S. government keeping the promises made to Native Americans." - NARF Executive Director John Echohawk
- 6. Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative) read and review:
    - 6a. Read or listen to An Aztec account of the Spanish attack and (note - this article has greater geographical impact than noted here in this primary source from 1542 because the genocidal acts spread throughout where Spain engaged in conquering indigenous peoples, from the Caribbean to the Southwest) In this document, Bartolomé de Las Casas, a Spanish Dominican priest, wrote directly to the King of Spain hoping for new laws to prevent he brutal exploitation of Native Americans.
    - 6b. Read or listen to Kill Every Buffalo You Can! Every Buffalo Dead Is an Indian Gone
    - 6c. Read or listen to After centuries of erasure, Arizona tribes fight to preserve culture through language
    - 6d. Read or listen to The Navajo Nation is the largest, acreage-wise, and most numerous, of the 500 or so Indian tribes that once roamed the land now known as the United States.
- 7. Review this map of Native Americans' homelands of the Southwest; also included below is a general map of the region and does not include all peoples:

Southwest


INDIGENOUS PEOPLES OF THE SOUTHWEST
0 50 100 mi
0 50 100 150 km
Colorado
Colorado
Colorado
HAVASUPAI
HOPI
HUALAPAI
JICARILLA APACHE
TIWA
TEWA
TOWA
KERES
PECOS
TIWA
PIRO
NAVAJO
Little Colorado
MOJAVE
ZUNI
YAVAPAI
MARICOPA
COYOTERO APACHE
MIMBRENO APACHE
Gila
Gila
YUMA
COCOPA
CHIRICAHUA APACHE
MESCALERO APACHE
Rio Grande
TOHONO O'ODHAM
Pecos
Gulf of California
PIMA
UNITED STATES
MEXICO
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Arctic Unit Nine

Content Unit Nine focuses on the Arctic, a region that includes parts of Alaska, Canada, and Greenland, and extends across one of the most environmentally extreme and geographically vast areas in the world. This unit is especially significant for understanding both deep historical time and living Indigenous cultures that continue to thrive in Arctic environments today.

This unit begins with a peer-reviewed article on the genetic prehistory of the New World Arctic. It examines the question of when humans first populated the Arctic region of North America. The study, published in the last decade, estimates that human presence in the Arctic may date back approximately 6,000 years, based on a combination of archaeological evidence, oral histories, and genetic analysis. Researchers use DNA from ancient remains, including teeth, bone, and hair, and compare it with present-day Indigenous populations to better understand migration, continuity, and adaptation.

From this foundation, students will explore the Inuit, a broad term referring to Indigenous peoples of the Arctic regions of Alaska, Canada, and Greenland. The Inuit are not a single homogeneous group but are instead made up of multiple regional communities with distinct histories and cultural practices.

The readings emphasize how Inuit communities have survived in extreme environments through deep knowledge of the land, sea, and ice. Subsistence practices include fishing, hunting sea mammals, and relying on animals such as caribou and walrus. These resources were used fully and respectfully, with no part of the animal wasted. Materials were used for food, clothing, shelter, tools, medicine, and survival technologies.

A central theme in this unit is community interdependence. While Arctic communities were self-reliant in many ways, survival depended on cooperation, shared knowledge, and collective responsibility.

Students will also engage with resources from organizations such as the Truth and Reconciliation Commission of Canada, which documents the historical and ongoing impacts of residential school systems and their intergenerational trauma.

Additional materials from the World Wildlife Fund explore Arctic ecosystems, including beluga whales, narwhals, polar bears, and environmental conservation efforts. These readings also address the effects of climate change, including ecosystem disruption, food insecurity, and shifting wildlife populations. Topics such as ecotourism and sustainable development are also included, highlighting the balance between environmental protection and economic pressures.

Students will also explore a virtual museum experience through an interactive Arctic collection. This includes artifacts such as tools, clothing, regalia, and artworks spanning from ancient periods to the present day. Many of these objects demonstrate both continuity and adaptation. For example, carved gaming boards made from walrus ivory and contemporary seal skin artworks illustrate how cultural traditions are maintained and reinterpreted across generations.

One key theme in this unit is the relationship between climate change and Indigenous life. Readings on climate justice highlight the concept of ecological grief, describing the emotional and cultural loss experienced when environments are altered or damaged. These texts also examine issues such as land dispossession, inequality, and environmental contamination, including plastic and chemical pollution in Arctic ecosystems.

Further readings address colonialism, reproductive justice, and historical trauma in Arctic communities. These include discussions of colonial policies in circumpolar regions and the lasting effects of state intervention, displacement, and cultural disruption. Students will also encounter materials on residential schools and cultural genocide, including mapped historical data that illustrate the geographic scope of these systems.

As students complete this unit, students are encouraged to reflect on both historical continuity and present-day challenges, including sovereignty, environmental justice, and cultural resilience.

Students will then proceed to Discussion Unit Nine, beginning with a summary of what was learned before responding to the assigned questions.

Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Nine: Arctic and complete the tasks there.

- 1. Read/listen to: The Genetic Prehistory of the New World Arctic Native Americans
- 2. Review/read/listen to:
    - 2a. The Arctic Peoples: The Inuit
    - 2b. Arctic Indigenous Peoples
    - 2c. Peer-reviewed, this quantitative study shows "The benefits of Indigenous-led social science: a mindset for Arctic sustainability."
    - 2d. According to archaeological evidence, the Old Crow area might be the site of the earliest human occupation in North America
- 3a. Read or listen to: Explore Arctic and Subarctic Cultures: Interactive Virtual Museum
  3b. Read or listen to: “Bears Are Like Family”: Indigenous Knowledge Shares New Insights for Human-Polar Bear Coexistence
- 3c. Read or listen to: Combining western science with Indigenous knowledge could help the Arctic (There’s a phenomenon called the Arctic amplification, where the Arctic is warming up to four times more rapidly than ...).
- 4. Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative):

    - 4a. Read or listen to: Indigenous Peoples and Climate Justice in the Arctic an article that "examines the justice implications of these changes for Indigenous Peoples, arguing that it is the intersection of climate change with pronounced inequalities, land dispossession, and colonization that creates climate injustice in many instances."
    - 4b. Read or listen to: Colonialism and Reproductive Justice in Arctic Canada: The Neglected Historical and Contemporary Analysis of Genocidal Policies on Arctic Indigeneous Reproductive Rights
    - 4c. Read or listen to: Cultural genocide: the shameful history of Canada's residential schools – mapped
- 5. Learn about Arctic peoples and their activism:
    - From their website: The Arctic Council and Arctic Peoples

      To cater for the differing needs of Arctic inhabitants, the human dimension of the Arctic Council's work covers a wide array of areas, from mental and physical health and well-being, to sustainable development, local engagement, education, youth and gender equality. Arctic Peoples are represented in the Council by the Permanent Participants, and their work is supported by the Indigenous Peoples' Secretariat.
- 5b. Watch or listen to this Inuit short documentary film "Inuit were born to be outside"
- 5c. What do people get wrong about peoples in the Arctic and Subarctic regions (caution, triggering discussion and images)? Review this interview: Arctic and Subarctic: learn more
- 5d. Review this map of Native Americans' homelands of the Arctic; also included below is a general map of the region:

The Arctic Culture Area, showing the approximate locations of Inuit and Aleut bands circa 1500, before displacement by non-Indians (with modern boundaries)

Subarctic Unit Ten

Content Unit Ten focuses on the Sub-Arctic region, which spans large areas of Canada and includes communities that live between Arctic and more temperate ecological zones. As with the Arctic unit, this section emphasizes both cultural diversity and environmental adaptation.

The unit begins with an overview of Sub-Arctic Indigenous peoples, focusing on their traditional territories, cultural practices, and contemporary realities. A historical photograph from the nineteenth century provides insight into material culture, clothing, and daily life in northern regions such as present-day Quebec.

A second reading expands on geography, history, and cultural practices, offering both descriptive and analytical perspectives. This resource also includes maps and summaries that help contextualize regional variation. Some materials include short educational videos and discussion prompts that may be useful for teaching or further reflection.

Students will also encounter a broader interdisciplinary resource that includes global Indigenous perspectives. While not limited to the Sub-Arctic, it provides comparative material on Indigenous cultures, genetics, language, and global Indigenous histories. This includes references to regions in the Americas and other parts of the world, which may be useful for broader contextual understanding.

Food systems remain an important theme in this unit. Sub-Arctic diets include caribou, salmon, whitefish, and preserved animal products. One notable example is the use of caribou stomach contents as a food resource, reflecting detailed ecological knowledge and resourcefulness.

The unit also addresses the impact of colonial policies on Indigenous health and diet. Readings discuss how the introduction of processed foods and sugar into Indigenous communities contributed to long-term health issues, including diabetes and other chronic conditions. These materials also explore the history of medical experimentation and forced dietary change in residential school systems, highlighting the intergenerational consequences of these practices.

A broader reflection on historical learning encourages interdisciplinary thinking. Archaeology, genetics, oral history, and material culture all contribute to a more complete understanding of Indigenous histories. Even small artifacts can hold significant interpretive value when placed within cultural and historical context.

The unit continues with readings on linguistic diversity and Indigenous identity. Some materials are time-limited or may change depending on availability, reflecting ongoing updates in scholarship and educational resources.

Later sections address colonialism, forced resettlement, and cultural loss, including dissertation-level research on Indigenous identity, leadership, and cultural recovery. The final reading examines water insecurity and environmental justice. This article highlights challenges related to access to clean water, infrastructure inequality, and the gendered impacts of environmental

stress. It also emphasizes how water scarcity affects food security, health, and community sustainability.

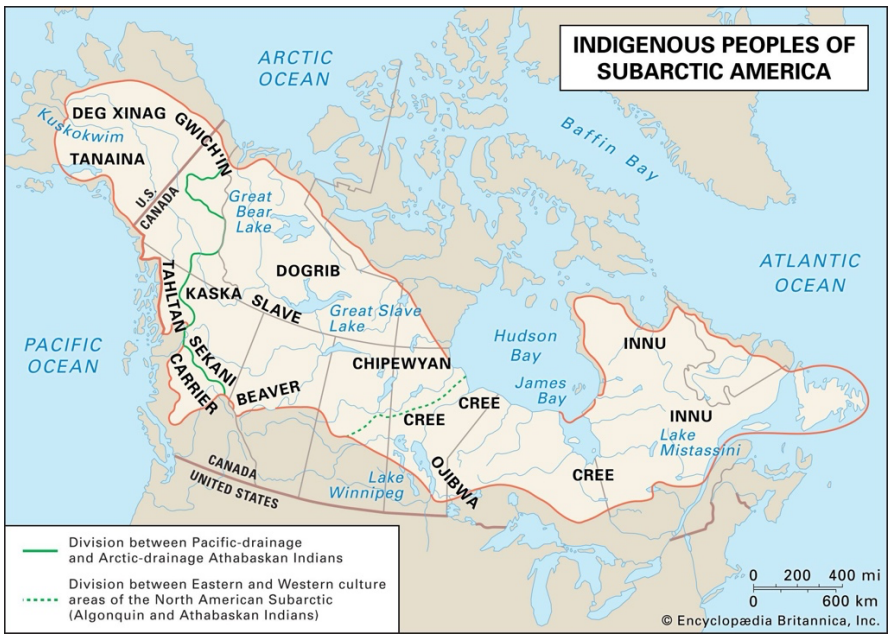
As always, students will conclude with Discussion Unit Ten, beginning with a summary of key ideas before responding to the assigned questions.

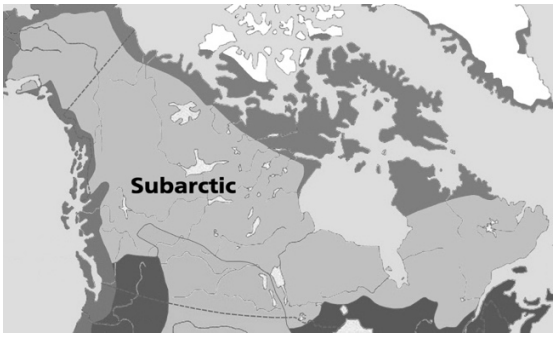
Please complete the items below. Here students will find primary source readings, documentaries, and more related to specific course topics. After students review those items, go to the corresponding Discussion Unit Ten: Subarctic and complete the tasks there.

- 1. Read or listen to: Subarctic Indigenous Peoples in Canada
- 2. Read or listen to: Discover Subarctic Native American Tribes: History, Culture and Traditions
- 3. Read or listen to: Indigenous Economies, Theories of Subsistence, and Women-Exploring the Social Economy Model for Indigenous Governance
- 4. Review: Subarctic Native Americans: Foods
- 5. Review: Explore Arctic and Subarctic Cultures: Interactive Virtual Museum
- 6a. Read or listen to: Subarctic Indigenous peoples describes a number of different ethnic and linguistic groups, including the Dene, Cree, Ojibwe, Atikamekw, Innu and Beothuk
- 6b. What do people get wrong about peoples in the Arctic and Subarctic regions (caution, triggering discussion and images)? Watch or listen to this interview: What do people get wrong about Arctic and Subarctic Indigenous Peoples
- 7. Read or listen to: Relocation, Consolidation, and Settlement Pattern in the Canadian Subarctic
    - (Note: access to this article expires 11 December and we will not be allowed access after that date) or read the same article above here: Relocation, Consolidation, and Settlement Pattern in the Canadian Subarctic
- 8. Genocide and forced resettlement: (caution, graphic imagery, discussion, and narrative):
    - 8a. Read or listen to this article that examines the genocide of the Ojibwe: Nanaboozhoo and the Wiindigo: An Ojibwe History from Colonization to the Present

- 8b. Students might wish to take a look at or listen to this dissertation, which examines genocide, using oral histories and interviews with Cree elders, Confronting First Nations Cultural Genocide: Showcasing Perspective of Cree Elders for Identity and Leadership RenewalPerspective of Cree Elders for Identity and Leadership Renewal
- 8c. Review this article on Gender and water insecurity in a subarctic Indigenous community.pdf

- 9a. For information on Subarctic activism, start here with these two sites:
  Native Guardians
  and
  Native Friendship Centre of Montreal Inc.
- 9b. Review this map of Native Americans' homelands of the Subarctic; also included below is a general map of the region:





Conclusion Unit

The conclusion unit brings together the major themes of the course, including Indigenous history, cultural continuity, colonization, resistance, and contemporary realities. This unit is intentionally comprehensive and should be given ample time for full engagement.

The unit begins by revisiting long-term population changes following the Indian Wars of the nineteenth century. It emphasizes the dramatic decline in Indigenous populations following centuries of displacement, violence, and disease.

A key theme is assimilation and its impact on kinship systems, family structures, and cultural continuity. Readings explore how colonial policies disrupted community life and attempted to reshape identity and governance.

Another major section examines Indigenous women's leadership and the relationship between historical injustice and contemporary movements for justice and renewal. These materials address the ongoing effects of boarding schools, forced assimilation, sterilization, and systemic discrimination.

A particularly important and challenging reading focuses on gender-based violence and gendercide affecting Indigenous women and communities. This includes discussions of hypersexualization, domestic violence, and the Missing and Murdered Indigenous Women and Girls crisis. One study cited in this section reports that a significant percentage of Indigenous women have experienced violence in their lifetime, underscoring the urgency of ongoing advocacy and reform.

The conclusion also highlights pathways toward cultural restoration and justice, including Indigenous-led efforts in governance, education, and community healing. It emphasizes the importance of collaboration between Indigenous and non-Indigenous communities in addressing historical harm and supporting future well-being.

The unit closes with additional readings and reflections designed to reinforce key course themes. Students are encouraged to review selected pages and materials carefully, as they synthesize many of the ideas explored throughout the course.

Please read/watch/listen to items 1-5 below. The conclusion to the course will review Native American activism, influence, and Native Americans in the 21st century and beyond. Read or view each of the following to prepare for the final discussion questions. Then, go to the Conclusion discussion and complete the prompts there.

- 1a. Review: By the close of the Indian Wars in the late 19th century, fewer than 238,000 Indigenous people remained of the estimated 5 million-plus living in North America before European contact
- 1b. Watch or listen to the film Awake

- 1c. Read or listen to one of these four sites and prepare a comment on the one that you selected to include in your summary for the Conclusion Unit:
    - Learn about the Wôpanâak Language Reclamation Project
    - Native-Led Podcasts for Media Literacy
    - The Long Struggle for Indigenous Peoples' Day
    - First Encounters in the Americas
- 1d. Review again: One of the major destructive forces to American Indian peoples were the assimilation-based policies that destroyed traditional kinship systems and family units. The article further notes that "This destruction contributed to the cycle of dysfunction that continues to plague families and homes in Indian country. A second major destructive blow occurred when colonial forces, through law and policy, reinforced white male patriarchal kinship and family systems."
- 1e. Review American Encounters: Native American History at the Clements Library University of Michigan and select one case to read and summarize for the Conclusion Discussion Unit.
- 1f. Watch or listen to a special talk: Warriors Across the Waves: Native Americans in WWII courtesy of the National Museum of the Pacific War. Abstract:

    > Celebrate Native American Heritage Month with the National Museum of the Pacific War through an engaging virtual learning program honoring the invaluable contributions of Native Americans during World War II. This educational experience highlights the bravery, resilience, and cultural significance of Native American servicemen and women, including the legendary Navajo Code Talkers. Students will explore the unique challenges faced by these warriors and their lasting impact on military history, fostering a deeper understanding and appreciation of Native American heritage and service.

- 2. For excerpts on Native American Women; read or listen to:
    - 2a. How Native American Women Inspired the Women's Rights Movement
    - 2b. Reclaiming Indigenous Women's Roles in the 21st Century
    - 2c. and then read or listen to pp. 8-15 in Women In American History: The Workbook by Dr. Wendy Adele-Marie
- 3. Check out Native American Activism, a Wiki overview, then review:

    - 3a. Review this site, which has several critical issues that Native Americans face today because of the past: Native American Life Today: Understanding the Destruction. Understanding Native American life and culture today means understanding the historical context and how it continues to impact their lives
    - 3b. Watch or listen to or read: Indigenous people across the US want their land back
    - 3c. Watch or read or listen to: Tara Houska: The Standing Rock resistance and our fight for Indigenous rights
    - 3d. Watch or read or listen to: The Modern Native American Story: Eric Hernandez
    - 3e. Watch or read or listen to: Native Americans: We Shall Remain
    - 3f. Visit this interactive museum of artists: Ancestors Know Who We Are: Black-Indigenous women artists address race, gender, multiracial identity, and intergenerational knowledge
- 4a. Read or listen to: National Native American Boarding School Healing Coalition
- 4b. Review (trigger warning): this site, made possible by the National Centre for Truth and Reconciliation, shows the areas where the *known* 523 boarding schools were; review this interactive map: Boarding Schools Map
- 4c. The next reading discusses the lack of immunity that Native Americans had to diseases like smallpox and others. The genetic makeup of many Native Americans was actually altered by the spread of European diseases in North America; review this peer-reviewed article here: European Diseases left Genetic Mark on Native Americans
- 5a. Read or listen to: Impact of Problematic Narratives on American Society: Changing the Narrative (PDF download in color; here is the black and white version: Message-guide-allies - converted to black and white)
- 5b. Related to financial aid, review one of these two sites and prepare a few concluding comments on these sources:

  Native American-financial-assistance

  and

  Programs and Services

- 5c. Plan 45 minutes to listen to/or watch this lecture: Indigenous Archival Activism: Mohican Interventions in Public History & Memory: Tracing one tribe's fifty-year fight to recover and rewrite its history; who owns and has a right to tell these stories?
- Then plan for 55 minutes to listen to/or watch this lecture: Imagining Indigenous Futures: authors Darcie Little Badger and Joshua Whitehead discuss Indigenous approaches to Sci-Fi and Futurism
- Finally, reflect on how the impact of colonialism decimated people, the environment, and animal and marine life.
    - From: The importance of Indigenous Peoples' lands for the conservation of terrestrial mammals Christopher J. O'Bryan, et. al.
        - Indigenous Peoples' lands cover at least 38 million km^2 (28.3%) of Earth's land surface (Garnett et al. 2018) and include some of the highest quality forest lands worldwide (Fa et al. 2020). It follows that Indigenous Peoples are stewards of a substantial proportion of Earth's biodiversity. Although it has long been suspected that the proportion of biodiversity that occurs on Indigenous Peoples' lands was likely to be high (Toledo 2013), our study is to the best of our knowledge the first to use robust, repeatable methods for determining this at the global scale. The numbers we derived are substantial. Globally, 60% of all mammals assessed and 47% of threatened mammals assessed had ≥10% of their habitat within Indigenous Peoples' lands. For 23% of mammals, including 26% of threatened mammals, the proportion of their habitat was >50%, suggesting that Indigenous Peoples' lands contain critical habitat for many assessed mammalian species.
        - Indigenous Peoples' lands with low human pressure contained at least 10% habitat for 935 species. Such areas may serve as critical refugia from anthropogenic threats, especially for the 131 threatened species with at least 10% of their habitat on these lands, which require safeguarding from ongoing and future habitat loss and exploitation pressures. Our results showed that 57% of species that had some portion of their habitat on Indigenous Peoples' lands may also be exposed to increased unsustainable human pressure on these lands (i.e., human footprint index ≥3), pointing to

an even greater need for Indigenous-led and collaborative conservation efforts. Pressure to exploit Indigenous Peoples' lands and in some cases deny their rights to use and access these areas is alarmingly high all over the world (Fernández-Llamazares et al. 2020; Scheidel et al. 2020).

References for educators and researchers

Optional free textbooks for educational purposes and further reading; users will need to create a free account at Internet Archive to borrow the books and other materials for free.

Courtesy of the Newberry Library:

> "Raphael Wahwassuck also knows that not many educators learned about this (Native American history) during their teacher prep programs, but has some advice:
> Don't let yourself feel overwhelmed, because there's a lot of nuances," he said. "There are 574 federally recognized tribal nations and each one has a different history. Each one has a different culture. Each one has different laws for their own lands and for their own nations. When you look that broadly, it can seem overwhelming. Rely on the trusted resources in the area. And, if you have questions, please don't hesitate to ask." Source: Northern Public Radio

Educational resources, including websites, lesson plans, and suggested curriculum

- 1. A good place to start for free lesson plans is Facing History; review: 18 Teacher Resources on Native American History and Culture Below are 18 resources that middle and high school teachers can turn to when developing lesson plans related to the roles of Native America
- 2. Lesson plans for middle to high school students can be found here: Native Knowledge: NK360° Educational Resources
- 3. For a guide on choosing books, review: Criteria for Selecting Native American Children's Literature
- 4. Videos for classroom and teacher use, courtesy of the Smithsonian Museum of the American Indian
- 5. The Smithsonian National Museum of the American Indian
- 6. For educators in the United States, there are several state models for robust integration and implementation of Native-focused content and perspectives across the curriculum. In particular, we recommend exploring those from the Montana Office of Public Instruction and the Washington Office of the Superintendent of Public Instruction.

- 7. Indian Education Classroom Resources : Classroom resources designed to ensure Indian Education for All means cultural enrichment, academic engagement, and equitable pedagogy for students.
- 8. Since Time Immemorial: Tribal Sovereignty in Washington State: Classroom resources from the Washington Office of the Superintendent of Public Instruction.
- 9. For Chicago and Illinois area based educators, review: Native American educators build resources for new Illinois education curriculum
- 10. For professional development, lessons, videos and more for students, review Transforming Teaching and Learning about Native Americans: Native Knowledge 360 Education Initiative
- 11. To learn about Native Americans and food, review: American Indian Health
- 12. For resources, including videos, from Centre for Excellence in Indigenous Health's UBC Learning Circle is to improve Indigenous health & to reduce health inequities between Indigenous & non-Indigenous peoples in British Columbia & beyond
- 13. For teacher resources related to geographical regions of Illinois, review: Illinois was home to many Native American groups throughout history. From the Mississippian period to the beginnings of the historic era and first contact west of the Appalachian Mountains and for teacher resources in other states, students can start with the state of Texas as an example, and examine Age of Contact Most states have resources like this that teachers can adapt to a classroom setting.
- 14. For resistance, review: Native American History Resistance and then review A nation of families: traditional indigenous kinship, the foundation for Cheyenne sovereignty the abstract (inserted here in full), will explain that:

    > One of the major destructive forces to American Indian peoples were the assimilation-based policies that destroyed traditional kinship systems and family units. This destruction contributed to the cycle of dysfunction that continues to plague families and homes in Indian country. A second major destructive blow occurred when colonial forces, through law and policy, reinforced white male patriarchal kinship and family systems. In this colonial system, American Indian concepts, roles, and responsibilities associated with fatherhood and motherhood were devalued and Indian children grew up with a dysfunctional sense of family

> and kinship. This article examines the traditional kinship system of the Cheyenne Indians, highlighting the importance of kinship terms, roles, and responsibilities. The traditional Cheyenne kinship system emphasized familial relationships for the sake of childrearing and imparting traditional values of respect, reciprocity, and balance. Traditional principles of *heške'estovestôtse* (motherhood), *héhe'estovestôtse* (fatherhood), and *méhósánestôtse* (love) were the backbone of the Cheyenne family.

Want to further transform your teaching?

Watch or listen to this video Transforming Teaching and Learning about American Indians: Dr. Stephanie Fryberg,
and then proceed to:
Americans where students can learn about the problem with the racist and discriminatory narratives of Native American histories.
The Smithsonian National Museum of the American Indian explains the online exhibition *Americans* as:

> About the exhibition *Americans*
> National Museum of the American Indian, Smithsonian Institution, Washington, DC
> American Indian images are everywhere, from the Land O'Lakes butter maiden to the Cleveland Indians' mascot … American Indian names are everywhere too, from state, city, and street names to the Tomahawk missile. And familiar historical events such as Pocahontas's life, the Trail of Tears, and the Battle of Little Bighorn remain popular reference points in everyday conversation. *Americans*, a major exhibition at the Smithsonian's National Museum of the American Indian, highlights the ways in which American Indians have been part of the nation's identity since before the country began. It delves into the three stories, surrounds visitors with images, and invites them to begin a conversation about why this phenomenon exists. Pervasive, powerful, at times demeaning, the images, names, and stories reveal the deep connection between Americans and American Indians as well as how Indians have been embedded in unexpected ways in the history, pop culture, and identity of the United States. Further, the

> Smithsonian (National Museum of the American Indian also notes that: Inaccurate, incomplete, and inappropriate narratives about Native Americans have impeded social justice for Native peoples. They have also limited all American's abilities to come to terms with their own history and to become participants in a more inclusive and just society. Educators have the opportunity to address these issues at their roots and to inform new generations of Americans with more complete perspectives and understandings.

Here are other sites for additional context (caution: please ensure that you review all sites to determine if materials are suitable for your student age group).

1. The Native American Rights Fund is an important place to start research; their mission statement begins with
    - Since 1970, the Native American Rights Fund (NARF) has provided legal assistance to Native American tribes, organizations, and individuals nationwide who might otherwise have gone without adequate representation. NARF has successfully asserted and defended the most important rights of Indians and tribes in hundreds of major cases, and has achieved significant results in such critical areas as tribal sovereignty, treaty rights, natural resource protection, voting rights, and Indian education.

- 2. American Indian Urban Relocation
- 3. California California Indigenous Peoples
- 4. California Native American History Bibliography
- 5. How the US stole thousands of Native American children
- 6. The Indian Removal Act: The Genocide of Native Americans
- 7. Indigenous Resistance to Relocation
- 8. Native American Genocide Native American Genocide
- 9. Review The Trail of Tears and the Forced Relocation of the Cherokee Nation (Teaching with Historic Places)
- 10. A handout on Manifest Destiny: Manifest Destiny and Indian Removal

Last, review other various resources for further research that the learner may find of benefit.

- 1. Holocaust Museum of Houston: Genocide of Indigenous Peoples.

- 2. List of traditional homelands of the Indigenous peoples of North America
- 3. The Mystery of Chaco Canyon: Unveiling the Ancient Astronomy
- 4. Native American Spaces: Cartographic Resources at the Library of Congress
- 5. Native Land Information System
- 6. National Museum of the American Indian National Mall
- 7. Teacher's Guide American Indian History and Heritage
- 8. Teaching Native American Histories
- 9. U.S. Department of the Interior Indian Affairs
- 10. The History Channel Resources on Native American History

Optional Lesson plan: using artwork (courtesy of the National Portrait Gallery

Sites to plan assignment using images:

1. Native American Images
2. Native American Artwork

Cherokee Chief John Ross (source)